DOCUMENT RESUME

ED 132 089 SO 009 627

TITLE Life Styles of African Women [And] A Swimming Pool for Mansa Musa's Wife [And] A Yoruba Naming Ceremony [And] Metropolis: African and American Style. Mini-Modules.

INSTITUTION African-American Inst., New York, N.Y. School Services Div.

PUB DATE [75]

NOTE 23p.

AVAILABLE FROM African-American Institute, 833 United Nations Plaza, New York, New York 10017 (Life Styles $0.35, Swimming Pool $0.35, Naming $0.50, Metropolis $0.50)

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.

DESCRIPTORS African American Studies; *African Culture; *African History; Area Studies; Cross Cultural Studies; *Cultural Awareness; Discussion (Teaching Technique); Females; *Folk Culture; Instructional Materials; *Learning Modules; Lesson Plans; Life Style; Oral History; Secondary Education; Sex Role; Socialization; Social Studies; *Sociocultural Patterns; Urbanization

IDENTIFIERS Mali; Nigeria; South Africa; Togo

ABSTRACT

Four modules dealing with African culture are combined in this document. The first module discusses various life-styles of African women, including warrior, queen, ruler, and matriarch. A lesson plan uses a question-and-answer format to encourage discussion of the effects of tradition, society, and nation upon African women. Questions asked include: what is the traditional role of African women? how is that role changing? how does the market woman differ from the traditional woman and are African women basically different from women in the West? A bibliography and film list are included. The second module presents an oral history exercise of the pilgrimage of a 14th-century Muslim from Mali to Mecca. Students investigate the history of Mali, the characteristics of the Mali ruler, and the validity of oral history. The third module presents information on a Nigerian naming ceremony, a lesson plan with suggestions on reenacting the ceremony, and a list of Yoruba names and their meanings. The fourth module compares and contrasts problems of urbanization in Lagos, Nigeria, and Miami Beach, Florida. In the lesson plan which accompanies the fourth module, a summary enrichment question asks students to think about which city they would rather live in and why. (Author/DB)

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LIFE STYLES OF AFRICAN WOMEN

My name is Mawulawe Eklu. I was born and raised and still live near the town of Sokodé in central Togo. Some would call me a traditional woman. Some would laugh at me because of my desire to remain as I am. However, all within my group, the Ewe people, look upon me in a respectful way. Let me explain.

My husband is head of the village council in my area. I was his first wife and it was my duty to help my husband pick his other wives, my "sisters". There are four of us in our sisterhood and among the four of us there are fifteen children. I am considered a very fair and wise head wife.

We wives have many of the things that our sisters in the city have. It is true that I share my husband with my "sisters" and we share all the work that needs to be done in our homes. We live in a compound with each of us having her own house. Our husband also has his own house. Each day we take turns preparing for our husband, with me, as the head wife making the schedules and final decisions for the other wives.

I like living in the traditional way. Our entire family acts as counselors and "eyes" to keep out trouble within our compound and the surrounding village. I have heard that in the city there is some crime, with people taking other people's property. We do not have that here in our traditional society!

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They call me Madame Salamatu Moumouni. I live in Kumasi, which is a city in central Ghana. I have a place in the Kumasi Central Market near Kejetia, where I sell all kinds of dry goods. Of course, living and working in the city is a much better life than living in the rural areas - especially for women. My mother did not go to school; she learned as a small child what was expected of her. I, too, had the same training; however, I was permitted to go to school and learn record keeping. My parents found that I was good at selling food stuffs at an early age and encouraged me toward the commercial life. I am known far and wide for being a fair person

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with my prices. My stall in the market has grown from 5' by 5' to 10' by 10' in just one year. I have not married yet and this worries my family for I am 25, but I feel that I am not ready and I am enjoying the "power" I have in my community. As my store grew, so did my influence. Sometimes the elders and politicians seek my views before making major decisions concerning the education, health and welfare of our citizens.

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We were being invaded from the south. Our unit was told to spread out because it seemed obvious that the advancing contingent did not know the territory. Heading my division was Mardinatou, a warrior known throughout the north for her unbelievable heroism. Heading the other divisions were Akossiba, Saadatou and Akwessi. They had all fought alongside the Dahomey regular army during the attack and had been honored for bravery and heroism beyond the call of duty.

When we were about six years of age, we were taken from our mothers to learn the roles traditionally reserved for men only. By the time we were 18, we could fight as well as or better than men. We were called the Amazons of Dahomey, and won prominence during the 19th century.

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May 23rd, 1975! My baby was born just one year ago today. He is so beautiful. He has his father's eyes. He should be walking now and perhaps saying a word or two. I wonder if he will remember me for he hasn't seen me for over eleven months. Perhaps I will be permitted to visit him soon. His name is Qiniso. After I gave birth I had to leave him with my mother in Durban, where I too was born. My name is Zandile Nduli and I am of the Zulu people. I am the baby nurse for an Afrikaner family of five. The baby in this family is just two months older than my Qiniso. The family lives in Johannesburg in a four-bedroom house.

I guess you are wondering why I have not seen my son for almost a year. Africans are not permitted to live in Johannesburg unless they work for a white family. I do get to see my husband one day a week as he works for the Santitation Department in Johannesburg, but he must leave the city before sundown or be arrested.

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Where I work the food is good. You should see the baby. She is round and plump as one expects babies to be. I often cry at night when I think that my baby will probably die from malnutrition before the age of two since there is never enough to eat at home. My baby has never seen a doctor.

With our combined salaries, my husband and I make only $823- per year as compared with the whites who earn $3,433- per year per person in the lowest category. Out of our small earnings come my husband's carfare in and out of Johannesburg each day and $50- monthly for rent. I send what little remains to my mother to feed and clothe the family. Besides my son and mother, my grandparents and two younger sisters live at home.

My baby is one year old today.

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- Lesson Plan -

CHOOSING A FEMALE LIFESTYLE

We know that there is no such thing as an African woman. There are many African women playing countless roles in traditional African societies. Among these traditional roles are women as goddesses, women as mothers, women as carriers of traditions and culture, women as status symbols, women as commercial enterprisers, women as matriarchs, women as military figures and women as rulers. Today increasingly African women live in transitional societies where boundaries between tradition and modernity are less clear. To talk about modern African women is to understand the evolving nature of these traditional roles and how they have been adapted in the light of modern influences. The following questions are designed to bring out in discussion the effects of tradition, society and nation on African women.

What is the traditional role of African women?	mother, wife, sister always married; homemaker, small time business woman selling left-over garden produce
How is that role changing?	Gradually women are assuming roles traditionally held by men such as doctors and lawyers; Western educated women question/challange the institution of polygamy; Larger numbers of women are receiving a Western education
How does the market woman differ from the traditional woman?	she has more cash at her disposal; she exercises political power - though usually behind the scenes; she has greater contact with urban life
How are they similar?	in most cases both are unable to read and write; the market woman can count and is a financial genius
How does the South African woman differ from the other African women portrayed?	policy of racial segregation, first termed "apartheid", (apart-) then "separate development", then

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(South African woman differ)... continued	"multi-national development" cuts her off from her family; she resides in the city with the white family for which she works; most Africans live separately, outside the city in places called "native areas", then "reserves", then "bantustans" and now "homelands".
Why is she different?	separated from her family; denied freedom of movement
Is permanent reunion with her husband and child a possibility? Why? Why not?	NO - low wages make saving impossible YES - ultimately majority rule will come about
Are African women basically different from women in the West?	NO - both are homemakers, teachers, lawyers, etc. YES - we permit the men to make the major decisions; we sometimes permit husbands to enter marriage like relationships with other women

SUMMARY:

Which of these women would you rather be? Why? Which of these women seems least appealing to you? Why?

ENRICHMENT:

Are there examples of the Dahomean Amazons in other cultures?	great similarities with military roles of Israeli and Mozambican women; Russian women have assumed roles traditionally assigned to men since the 1917 Revolution; American women are beginning to exercise roles long associated with men i.e. mail deliverer, telephone repair person; close parallels with Amazons of Greek mythology

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What factors might explain the emergence of the Dahomean Amazons?	the smaller number of men in Dahomey, first naturally and then as a result of war
How are African women organizing to improve their lot?	The All-African Women's Association unites on a continental level women from various African countries including Ethiopia, Tanzania, etc.
Do research on some of the following African women:	Amina of ZauZau (Northern Nigeria) Nzinga of Angola Madame Tinubu of Nigeria Yaa Asantewaa of Ghana Nefertiti of Egypt Candace the Great of Ethiopia

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Davidson Nicol. "The Truly Married Woman" in Charles R. Lawson. ed. African Short Stories. New York.Collier. 1970. A marvelous though brief account of what it is to be a truly married woman in traditional African society.

. Women in Apartheid South Africa. Massachusetts. 1975 (International Defence and Aid Fund; 1430 Massachusetts Avenue; Cambridge, Mass. 02114). Graphic description of life in South Africa.

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FILMS

Malawi: The Women, 15 minutes. Churchill Films. Stories of three Malawi women - one who lives in the village, one who recently migrated from the village, and the third, a young woman who is a secretary.

West Africa, Two Lifes Styles. 20 minutes, Bailey Films Associates. 11559 Santa Monica Blvd., Los Angeles, Calif. 90025. A successful African woman engineer is contrasted with a male dweller in a rural village.

Fear Women. 30 minutes, McGraw Hill Films, 330 West 42 Street, New York. Three dynamic West African women who are movers and doers.

Last Grave of Dimbaza. United Church Board for World Ministries, 475 Riverside Drive, New York 10027, attn: Mr. Henderson. Documentary about life in South Africa. Film was made in secret.

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A SWIMMING POOL FOR MANSA MUSA'S WIFE

It has been said that of all of Mansa Musa's wives (there were four), one was not only the most beautiful but also his favorite. She had many interests but, most of all, she loved to swim each evening with her ladies-in-waiting at a special place in the Niger which flowed through her husband's kingdom.

The water was very deep and especially refreshing at those times of the year when the direct rays of the sun shone on Mali.

Few people have heard of her but many know of her husband's dazzling pilgrimage to Mecca. Every true Moslem tries to make this trip - at least once in his lifetime - and Mansa Musa travelled there from Mali in 1324.

The accounts of this famous trip vary but nearly everyone agrees that it was truly spectacular. He travelled in a caravan of 60,000 persons with 12,000 servants and 80 camel loads of gold each weighing 300 pounds and - you guessed it - his favorite wife.

Every night after dinner Mansa Musa would spend some time sitting and talking with her. He always asked her how she felt about the trip and she always answered haltingly, after some thought, that indeed, it was for her too, an exciting adventure. One night he pressed her to talk about it more and it was then that she confessed that she missed one thing which would make the experience unforgettable. She missed very, very much her nightly swim in the Niger.

Mansa Musa was concerned and decided to build a swimming pool for his wife in the middle of the Sahara. He consulted with his advisors and one of the architects travelling with him was ordered to draw up plans and construct it immediately.

The servants in the retinue were pressed into manual labor and the pool was constructed quickly and filled with water from the goat-skins which Mansa Musa had brought with him. The queen and her ladies-in-waiting jumped in. They had a very good time.

Early the next morning the group travelled on, continuing across the desert until it reached Mecca. On the return trip the queen felt great when she saw the swimming pool again, this time without the water, which the sun's rays had long since evaporated.

She was truly impressed with the gallantry and generosity of her famous, rich and kindly husband. Those in the retinue were impressed with the ingenuity of the architect who devised the plans for the pool. The other wives were impressed that Mansa Musa could respond so creatively to the wishes of this, his favorite wife. And generations to follow are surely impressed too... We wonder why?

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A SWIMMING POOL FOR MANSA MUSA'S WIFE
- LESSON PLAN -

Is oral history a valid study?

Historians rely on many different sources to recreate the past. Written documents constitute one of these sources. Increasingly, historians are calling up scholars in other disciplines to assist them in their search of Man's origins and development through time. Oral history - history as it is preserved in the tales and sagas that have passed down through the ages - is another important historical source. This account represents such efforts to provide information about the little known West African civilizations of the Western Sudan which flourished more than one thousand years ago.

1. What does the account reveal about the empire of Mali?	a. It was prosperous: note the number of people in the caravan, their baggage and clothing, and the amount of gold which Mansa Musa took with him. b. Mali must have been politically stable to permit a journey of such length. c. Its society was a stratified one, as reflected in the entourage. d. Trade and travel were encouraged. e. Islam was a major force. f. The caravan routes were well known and well travelled.
2. What suggests that Mansa Musa was a strong ruler?	a. His empire was organized well enough to continue operating during his absence. b. His organizational abilities were reflected in his preparations for the trip. c. He used professionals creatively.
3. How did Mali achieve greatness?	a. Its location encouraged trade. b. Trade aided economic growth, which in turn stimulated trade. c. Trade attracted a diverse population. d. Trade stimilated contact with the Moslem world.

4. How do we know whether this account, based on the oral tradition, is accurate?

We do not know, but we could undertake the following investigations:
a. Check other secondary accounts of the pilgrimage.
b. Check to see if there are contemporary accounts by griots.
c. Find out more about oral tradition as a valid historical tool.
d. See if there is evidence that such a pool existed.

Enrichment

1. Is it possible to use oral history in reconstructing Western history?

   - Yes; interviews with old-timers can reveal much about the development of ethnic groups here.

2. Pick an event that happened some time ago in your community.
   Have the children interview their parents and others about it.
   Compare these accounts.
   Compare these with newspaper accounts.

3. How might a pilgrimage from the modern Western Sudan (Mali, Senegal, Upper Volta, for example) compare with that of Mansa Musa?

   - a. The scope of the pilgrimage would be much smaller because the area is poor and sparsely populated.
     b. Islam is still a force.
     c. Saharan trade routes are less important.
     d. They would probably go by plane
     e. They might discuss Arab-Israeli tensions.

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A YORUBA NAMING CEREMONY

Fertility, procreation and the continuity of life are important themes in traditional African life. Africans celebrate pregnancy and birth enthusiastically. The African baby is not the exclusive possession of father and mother; rather it is everybody's baby to be loved and given proper direction.

Every relative and friend must give the baby a name. African children therefore have many names, reflecting both the family's popularity and its size. Names can range in number from 10 to 100.

Girl (female) babies are named on the 7th day after birth, boys (males) on the 8th. Circumcision frequently occurs early on the morning of the day the boy is named. If the parents of the baby espouse a particular faith, its requirements are usually met in the afternoon.

I. REQUIREMENTS

1. water - the sustainer of life
2. wine - (usually local wine) - for invocation of the family spirit and the spirit of the dead - good wishes, hope and desires
3. honey - the sweetness of life
4. pepper - (very hot) - the spice of life
5. salt - the flavor of life

II. PROCEDURE

The oldest living member of the family (male/female) performs the ceremony. The child's parents announce the day and send verbal messages. Those invited assemble in a large room, usually sitting on the floor facing the person performing the ceremony. Some of the wine is poured on the floor (libations) and instantly the narration of the family's history begins. Both husband's and wife's sides of the family are treated. Deceased members are emphasized, their accomplishments listed and praised. Thus, the spirits of ancestors are welcomed to join the ceremony and bless the child. The vastness and accuracy of recall are demonstrated and are very impressive - both to professionals and lay people. The baby is then formally introduced to the realities of life : water, wine, honey, pepper and salt.

1. the child is first given a few drops of wine to symbolize the family's good wishes, hopes and desires for a full and fruitful life.

2. the performer of the ceremony next splashes cold water on the baby's forehead and then puts a drop or two in the baby's mouth when it cries.

3. the water both signifies its importance as the sustainer of life and tests the baby's alertness.

4. the baby is wished a smooth sail through the sea of life but warned of life's trials and tribulations.

5. the ceremony's performer then puts a touch of honey in the baby's mouth and wishes it a life which is equally sweet.

6. pepper signifies the spice of life and reminds the baby that excellence comes only through perseverance.

7. finally, salt represents the flavors of life and suggests the wide range of experiences which potentially await the child.

Invitees are then permitted to taste one or more of the ingredients given the baby and each, in turn, gives the baby its name and explains its meaning, thus sharing the wishes expressed during the ceremony with the baby. Names fall into broad categories and have serious and identifiable meanings. Some babies are said to be formed already named, i.e., "twins". Taiwao, the first born, means "taste the world". Kehinde means "I am second". Historical names include Abiodun which means "one born during a religious season". Circumstantial names include Babatunde which means "father returns".

Participants can give any particular name such as those appended and the baby can have the same name several times. The parental names are usually the baby's first names. The names given by friends and family constitute the middle names. The surname is the family name.

Throughout the baby's life whenever he(she) meets one who attended the naming ceremony, the name given at the ceremony is used. How nice it is to have so many different names!

Ideas for the Re-enactment of a Yoruba Naming Ceremony

Have the children participate by assigning a different child to bring in one "ingredient" for the ceremony. Each item is placed in a different container. We use coffee scoops!

Re-enact the naming ceremony using an Afro-American baby doll as the central figure, with each child giving it a name. Or, you can have one child act as the central figure in the ceremony and be given names by his/her classmates.

* * *

YORUBA NAMES
(NIGERIA)

GIRLS' NAMES	Pronunciation	Meaning
AYO	AH YO	JOY
AYOFEMI	AH YO FEH MEE	JOY LIKES ME
AYODELE	AH YO DAY LAY	JOY ARRIVES AT THE HOUSE
AYOLUWA	AH YO LOO WAH	JOY OF OUR PEOPLE
AYOBUNMI	AH YO BOO MEE	JOY IS GIVEN TO ME
BOLADE	BAW LAH DAY	HONOR ARRIVES
BAYO	BAH YO	JOY IS FOUND
BOLANI LE	BAW LAH NEE LAY	THE WEALTH OF THIS HOUSE
BUNMI	BOO MEE	MY GIFT OR PRESENT
DARA	DAH RAH	BEAUTIFUL
DAYO	DAH YO	JOY ARRIVES
EBUN	EH BOON	GIFT
FELA	FEH LAH	LOVE IS SAVED
FEMI	FEH MEE	LOVE ME
FOLA	FAW LAH	RESPECT
FOLAMI	FAW LAH MEE	RESPECT AND HONOR ME
FOLABU	FAW LAH BOO	HONOR MATURES
FAYOLA	FAH YO LAH	LUCK BEFITS HONORS
FABAYO	FAH BAH YO	A LUCKY BIRTH IS JOY
FUNMI	FOO MEE	ON MY BEHALF (do things for me)
FOLAYAN	FAW LAH YAHN	TO WALK IN DIGNITY
IFE	EE FEH	LOVE
IFETAYO	EE FEH TAYO	LOVE EXCELS ALL

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Yoruba Names

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GIRLS' NAMES	Pronunciation	Meaning
NAYO	N AH YO	WE HAVE JOY
OLABUNMI	AW LAH BOO MEE	HONOR HAS REWARDED ME
OLUBUNMI	AW LOO BOO MEE	THIS HIGHEST GIFT IS MINE
MONIFA	MO NEE FAH	I HAVE MY LUCK
OLUBAYO	OH LOO BAH YO	THE HIGHEST JOY
NIYONU	NEE YO NOO	COMPASSIONATE, TENDER
NILAJA	NEE LAH JAH	PEACEFUL, FRIENDLY

BOYS' NAMES	Pronunciation	Meaning
ADEWOLE	AH DAY WO LAY	THE CROWN ENTERS THE HOUSE
ADEYEMI	AH DAY YEH MEE	THE CROWN BECOMES ME
ADE	AH DAY	CROWN
ADEBAYO	AH DAY BAH YO	CROWN OF JOY
ADEJOLA	AH DAY JAW LAH	THIS CROWN CONSUMES HONORS
ADEMOLA	AH DAY MAW LAH	THE CROWN IS MY HONOR
OBA	AW BAH	KING
OBATAIYE	AW BAH TAH YAY	KING OF THE WORLD
OBANJOKO	AW BAHN JO KO	THE KING IS ENTHRONED
OBADELE	AW BAH DAY LAY	THE KING ARRIVES AT THE HOUSE
OBAWOLE	AW BAH WO LAY	THE KING ENTERS THE HOUSE
OBAFEMI	AW BAH FEH MEE	THE KING LIKES ME
OBAYANA	AW BAH YAH NAH	THE KING WARMS HIMSELF BY THE FIRE
BALOGUN	BAH LO GOON	WARLORD
BABAFEMI	BAH BAH FEH MEE	FATHER LOVES ME
BABATUNDE	BAH BAH TOO DAY	FATHER HAS RETURNED (name for a child whose grandfather has died)

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BOYS' NAMES	Pronunciation	Meaning
BABATUNJI	BAH BAH TOO JEE	FATHER AGAIN RETURNS
AKINLANA	AH KEEN LAH NAH	VALOR IS ORDAINED
AKINYELE	AH KEEN YAY LAY	VALOR BECOMES THIS HOUSE
AKINSHEYE	AH KEEN SHAY YAY	VALOR MAKES HONOR
AKINSHEGUN	AH KEEN SHAY GOON	VALOR CONQUERS
AKINSHIJU	AH KEEN SHEE JOO	VALOR OPENS ITS EYES
AKINWOLE	AH KEEN WO LAY	VALOR ENTERS THE HOUSE
OLA	AW LAH	WEALTH, RICHES
ALANIYAN	AW LAH NEE YAHN	HONORS SURROUND ME
OLAMINA	AW LAH MEE NAH	THIS IS MY WEALTH
OLADELE	AW LAH DAY LAY	HONORS, WEALTH ARRIVE AT HOME
OLATUNJI	AW LAH TOON JEE	HONOR AWAKENS AGAIN
OLAFEMI	AW LAH FEH MEE	WEALTH, HONOR LIKES ME
OLU	OH LOO	HIGHEST AMONG PERSONS
OLUGBALA	OH LOOG BAH LAH	SAVIOR OF THE PEOPLE
OLUMIDE	OH LOO MEE DAY	MY LORD ARRIVES
OLUWA	OH LOO WAH	OUR LORD
OLUMIJI	OH LOO MEE JEE	MY LORD AWAKENS
ABIODUN	AH BEE OH DOON	(this name is for a child born at a holiday or festive occasion)

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WHAT'S IN A NAME?
A YORUBA NAMING CEREMONY

- Lesson Plan -

Names are central to conceptions of identity and self-pride. Different cultures bestow names in different ways, but the fundamental significance of names is recognized by all cultures.

Perform the Yoruba Naming Ceremony which is appended.	- Select the actors with care and assign the major roles (ceremony leader, mother, father). Assist students in selecting names and writing each name and its meaning on a 3x5 slip of paper. Each student will name the baby at an appropriate time.
Why is this particular ceremony important?	- Recognizes the existence of the child. Gives the child an identity which is individual. Marks an occasion of significance in the life of the individual. Gives the child a definite place in the family and culture.
How does this ceremony provide insights into Yoruba traditional culture?	- Demonstrates the role of ancestors. Illustraces the importance of older persons in society. Shows how the extended family functions. Depicts the cohesive nature of traditional African society.
Why is the idea of identity important in every culture?	- It is perhaps the basic statement of self. It binds the individual to the culture. It provides for the continuity of the culture, etc.

<u>WHAT'S IN A NAME?</u>

Application: Why is the term "Ms." controversial in our culture? Similarly the use of both the maiden and the married (husband's) name or the retention of the maiden name only?	- Expands on the basic use of the terms "Miss", "Mr." and "Mrs." Symbolizes conflicts in conceptions of identity by females in western society.

Enrichment:

Compare and contrast the Yoruba Naming Ceremony with similar ceremonies in western cultures.

Read F. Selormey's "My Sister is Born" in Young and Black in Africa, A. Okion Ojigbo, ed. Random House, New York. 1971. Gives a description by an African of a naming ceremony.

Have students research the genealogy of their families; ask them to find out from their parents why they were named as they are.

Have each child "adopt" a Yoruba name from the lists.

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METROPOLIS : AFRICAN AND AMERICAN STYLE
Doing ... First Lagos and then Miami

LAGOS

Nigeria's Ikeja International Airport is neither the largest nor the most modern of Africa's many airports, but the excitement of approaching Lagos is enormous, and the first glimpse of this important way station generates great enthusiasm.

It is very early morning. Though the Civil War has been over for some years now, airport security is tight and customs and health regulations are strictly enforced. The group awaiting arriving passengers is sparse. I faced the health and customs officers with some concern, but the ordeal was not as bad as I had imagined. They did not even open my suitcase!

The Pan African Travel Service's air-conditioned bus to downtown Lagos was nowhere in sight (the fare is $4.50 or 2 naira, 65 kobo) so I hailed a taxi and asked how much to the Federal Palace Hotel. I countered the demand of five naira with an offer of three naira and we compromised on four.

I began to see the real Lagos on the 17-mile trip from the airport to the city. The narrow streets, often unpaved, jammed with cars, bicycles, motor scooters, Mammy wagons - panel trucks converted to passenger carriers. And people, everywhere! Predominantly Yorubas, but also significant numbers of Ibos, Hausa, Ibibio.

The ride took me across the Carter Bridge, one of many bridges which link this city of islands together. The British set up their colonial administration on Lagos Island in 1914. Lagos togday is a hub of economic activity. An oil refinery functions near the port. I counted 17 ships tied up in the harbor, as the taxi crawled past the marina and the huge piles of freshly-caught fish.

Lagos, located in Lagos State, is the capital of the Federal Republic of Nigeria. It is a city with problems. It is growing rapidly. It has no centralized transportation system or underground (closed) sewer system. Lagos is a case study in the urban population explosion. With four million inhabitants expected by 1985 (more than two million live there now), it would take $2,400,000,000 to provide an underground sewage system, a massive and co-ordinated transportation system, and adequate housing for its burgeoning population. Universal elementary education is scheduled to begin in 1976.

I spent the day in Lagos getting a re-entry permit, bargaining in the market, and shopping in the Kingsway Department Store, playing a quick set of tennis, and visiting the Oba's Palace and the art museum.

After dinner at the home of the Registrar of the University of Lagos, I ended up dancing at the Can-Can on Lagos Island.

MIAMI

"Dade does it right!" The slogan for metropolitan Dade County, in which Miami is the largest city, is everywhere - in Miami International Airport itself (along with "Welcome" signs in Spanish and English) and on the billboards I whizzed past on the short trip to the Fontainebleau on Miami Beach, which was first linked to Miami by a bridge in 1913.

"Dade does it Right Big!" And it does! Miami International Airport ranks seventh in the world in passenger traffic. The county's new $30 million port is home for a dozen cruise ships and tourism is its biggest industry. Dade County has a development plan which includes consolidating its water and sewer system to meet expanded demand, reclaiming marshlands, renewing downtown Miami and opening a center for Inter-American Studies.

Dade County's public school system is the sixth largest in the United States. The University of Miami and Florida International University are but two of a host of community (junior) and senior institutions of higher learning, which serve the metropolitan Dade County community.

I got up early to a soft orange dawn, had breakfast on the beach - then took a morning sightseeing bus tour, and had lunch on Key Biscayne. After lunch, I explored Key Biscayne and swam at Cape Florida Key. Then off to Coconut Grove (Miami's answer to New York's Greenwich Village). I rented a bike and cycled through South Grove's winding lanes for a glimpse of how Miami lives (or would like to)... Then I rented a boat at Dinner Key - caught a mackerel - and started back toward Miami in time to watch the sun sink in the Everglades, docking in its afterglow.

Later on I dined on a Florida lobster at a seafood restaurant, then drove the length of Miami Beach for a look at the whole glittery neon-lit world of Miami Beach hotels. The final touch was to visit a fabulous nightclub for dancing, a lavish floorshow, and a nightcap. An exciting day....

Adapted from an informative guidebook and directory - Greater Miami, Miami Beach and most of Dade County.

3

METROPOLIS - AFRICAN AND AMERICAN STYLE

- Lesson Plan -

"Lagos is physically exhausting - Miami is emotionally exhausting."

How do the two cities - Lagos and Miami - compare?

1. Rapid population growth;
2. Location on bodies of water;
3. Fishing an important economic activity;
4. Mélange of ethnic groups and ethnic tensions;
5. Tourist attraction;
6. Both have international airports;
7. Education center;
8. Lack of unified transportation system;
9. Little low and middle income housing;
10. Populations of Lagos and Miami are both intercultural and international but Miami is more obviously inter-international. The Cuban influence is dramatic.
11. Both major cities - help make surrounding areas important: Lagos - Lagos State, Miami - Dade County;
12. Both have tropical climates;

How do the two cities contrast?

1. Miami is a planned city, Lagos is not;
2. Miami is a modern city; Lagos is both modern and traditional;
3. Lagos is a national capital, Miami is not;
4. Lagos has an image of youth, Miami has an ambivalent image - very old, and very young ;
5. Miami closely linked with Miami Beach, Lagos an entity in itself;
6. Miami Airport is close to the city, Lagos' airport is distant;
7. Miami's water and sewage system modern and adequate, Lagos' must be modernized and expanded.

.../2

4

Lagos/Miami /2

What problems do these cities face?

Lagos

Making elementary education succeed;
Providing basic health, transportation, housing services;
Co-opting area into which to expand geographically.

Miami

Resolving racial/ethnic tensions;
Expanding housing.

Both

Resolving ethnic tensions;
Providing low and middle income housing.

Summary

Are these statements: "Lagos is physically exhausting - Miami is emotionally exhausting" true? Why? Why not?

Enrichment

In which city would you rather live? Why?